TOWN & COUNTRY CHURCH

Important Announcement

BECAUSE of wartime printing conditions, it has been found necessary to issue TOWN AND COUNTRY CHURCH as a bulletin without regular monthly frequency. We expect, however, to be able to make available a series of informal papers, and to print nine of these issues in the course of twelve months, as we had planned and promised. The Committee on Town and Country of the Home Missions Council and the Federal Council of Churches asks you to be patient if copies do not arrive regularly.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country,

This Issue
No. 5
Published February, 1944

Conference on Cooperation Between Colleges of Agriculture and Theological Schools

A Résumé

THOMAS ALFRED TRIPP

Origin

• The Conference originated in the Middle West. Its purpose is to develop cooperation between leaders in colleges of agriculture, theological schools and other agencies in the training of rural church leadership. The first meeting was called by David E. Lindstrom, University of Illinois, and Murray H. Leiffer, Carrett Biblical Institute.

There have been six sessions of the Conference. The personnel of the Conference has consisted of staff members of colleges of agriculture, the U. S. Department of Agriculture, theological schools, selected rural parishes and a few others. The representatives of the colleges and schools have included presidents, deans, rural church professors, rural sociologists and agricultural economists.

Program

The activities of the Conference have centered around certain committees as follows:

1. *The Committee on Pre-Theological Education in Colleges of Agriculture,* Dean Chris L. Christensen, chairman, took leadership in enlisting colleges of agriculture to offer pre-theological majors and in developing a suggested curriculum for pre-theological major in colleges of agriculture. Twenty-two colleges have expressed a willingness to offer such a major.

2. *Committee on Graduate Training for the Rural Ministry in Colleges of Agriculture,* Professor Rockwell C. Smith, chairman, investigated the status of graduate work for rural church students in colleges of agriculture and theological schools, and proposed an exchange of graduate credits between the two types of institutions.

3. *Committee on Rural Training in Theological Schools,* Professor Murray H. Leiffer, chairman, consulted theological schools with reference to their willingness to accept graduates of colleges of agriculture and formulated a statement on training for the rural ministry in the seminary course.

4. *Committee on Pastors' Short Courses,* Henry S. Randolph, chairman, studied short courses for rural leaders in colleges of agriculture and other institutions, making recommendations for improvement.

5. *Committee on Discussion Group Materials for the Rural Church,* Professor Walker M. Alderton, chairman, compiled a list of available discussion materials and suggested procedures.

6. *Committee on Agricultural College Visitation* recommended visitation of colleges of agriculture by denominational rural executives and seminary faculty members to enlist pre-theological majors. Arrangements of schedules were referred to the Town and Country Committee of the Home Missions Council.

7. *Committee on Financing the Rural Church,* Professor Calvin C. Schnucker, chairman, has a study in progress.

8. *Committee on Extension Services for Rural Church Workers,* W. H. Stacy, secretary, developed an outline of a proposed bulletin which was referred to the Committee on Town and Country.

(*Continued on Page 3*)

The Farm Movement Among Jews

GABRIEL DAVIDSON

• Over twenty centuries ago the prophets Micah and Isaiah envisaged a world in which swords would be beaten into ploughshares and where every man could sit without fear under his vine and under his fig tree. Sad, indeed, it is that these exalted pronouncements have not yet been realized and that men are still walking over the face of the earth in darkness and in fear.

Prophetic Ideals

Yet these prophetic ideals have never vanished from the souls of men. During the latter half of the nineteenth century there lived a man who caught something of this ancient vision and made it the mainspring of his noble life. Baron Maurice de Hirsch was a man of boundless compassion. Endowed with great wealth, he resolved to devote his fortune and to consecrate his abundant energies to rescue his Jewish brethren from lands of suffering. His foundations carried his benefactions to Palestine, Russia, Poland, Roumania, The Balkans, Turkey, Argentina, Brazil, Canada and other parts, and it is estimated that his far flung benevolence reached the amount of $100,000,000.

Practical Guidance

Here in the United States his cherished aims are being carried forward through the activities of the Baron de Hirsch Fund, founded in 1891, and The Jewish Agricultural Society, founded in 1900. Briefly stated, the purpose of the latter organization is to assist Jews who are already on farms and those who desire to settle on farms. The Society offers help in the selection of farms, stands guard against dishonest real estate agents and counsels on all matters pertaining to farm purchases. In the last ten years this service has been responsible for the establishment, directly and indirectly, of over one thousand families in fifteen states. Through farm loans on liberal conditions, the Society provides a source of credit not obtainable elsewhere. By the end of 1942 it had granted more than 14,000 loans approximating $9,000,000 to Jewish farmers in forty states.

Extension Work

The Society maintains an Extension Department which disseminates agricultural information by means of literature—specially prepared—personal letters of advice, individual consultations, and in the more populous Jewish farm districts, by instruction carried by farm specialists to the farmer's very door. In the pursuit of these activities, and those of the Rural Sanitation Department,

4000 farm visits were made in 1942, about an equal number of office consultations were held and an aggregate audience of 8500 was reached by farm talks and lectures. Since its establishment, the Society's Farm Employment Department effected almost 20,000 farm job placements.

Cooperation

The Society encourages cooperative buying, cooperative marketing, and other forms of cooperation among farmers. It works with Jewish farm groups in their community affairs and aids them through loans and other forms of service in the building of community centers. The Society offers evening courses in farming in New York and Chicago. In its recent work with refugees the Society settled 440 families on farms in thirteen states and granted loans aggregating over $500,000. For three years the Society conducted a refugee training farm, discontinued at the end of 1942 because of lack of immigration. In the spring of 1943 the training farm and its facilities were placed at the disposal of the New York City Board of Education to prepare high school boys, Jewish and Christian, for farm jobs during the summer.

Farmers' Bank

In the broader field the Society evolved practices and developed techniques which were adopted by other agencies, including state and federal. It created what was in a sense the first farmer's bank in America. It extended subsidiary credit thirty years before the federal government recognized the need for it. It helped draft the first federal farm loan act and its then executive head became the first president of the Federal Land Bank having jurisdiction over the New England States, New York and New Jersey. The Society pioneered in the evolution of the agricultural credit union and many of its early recommendations have become recognized credit union practice. The Society's Farm Employment Department was the first specialized farm employment agency. The *Jewish Farmer,* the Society's monthly organ, was among the first farm papers in America to be published in a foreign language. The system of field instruction to which reference has been made, antedated systematic governmental county agent work by seven or eight years. Finally, the Society was the first to engage in planned farm settlement activity designed to help the right man buy the right farm at the right price and on the right terms.

Landward

What are the implications and potentialities of a Jewish landward movement? Some thousands of Jewish families have been directed into a life out of which they can derive both material sustenance and spiritual satisfaction, not easy or carefree, yet free from many of the strains and tensions that beset the city family, a life of quiet and serenity away from the moil and turmoil of the busy market place. And, in these crucial days, the farmer has the gratification that springs from the knowl-

edge that he is producing the foodstuffs which will lead to victory and to the rehabilitation of famished and war-torn countries.

Productive Work

From the standpoint of the individual, these are fundamental considerations. But, from the standpoint of the whole, there are other—and significant—considerations. The movement of Jews to farms has brought in its train an accompanying movement of other Jews to towns and villages nearby. Thus live rural Jewish communities have grown up. Farmers' children have remained in these communities as professional men, artisans and tradespeople. To the extent that Jews have gone to the country, whether as farmers or otherwise, to that extent has the pressure on the city been lessened, the disproportionate population distribution evened out, and the lopsided occupational composition balanced. By demonstrating that he can plow the earth and bring forth the fruit thereof, the Jewish farmer has exploded the myth that the Jew lacks creative and productive capacity. He has shown that, given the opportunity, he can toil and till and derive happiness out of so doing. Unwittingly he built better than he knew. On the farm the Jew lives in comity with his Christian neighbor, a relationship wholesome in itself and one which serves as a leaven in the cause of good will and better understanding.

"Ag" Colleges and Seminaries

(*Continued from Page* 1)

The following are the Ad Interim Committee of the Conference: Chairman, William V. Dennis, Pennsylvania State College; Secretary, Rockwell C. Smith, Garrett Biblical Institute; Representative, Town and Country Committee, Thomas Alfred Tripp, New York City; For the Far West, Paul H. Landis, Washington State College, Pullman; Additional member, C. M. Hanna, Presbyterian Theological Seminary, Louisville, Kentucky. At a meeting held in Chicago in September, 1942, the Conference voted to encourage regional meetings for the duration.

Roman Catholics on Sound Agrarianism

• The Executive Committee and Advisory Board of the National Catholic Rural Life Conference, 3801 Grand Avenue, Des Moines 12, Iowa, is circulating a comprehensive statement entitled "Rural Life in a Peaceful World."

We quote from the first two sections:

"Desirous of making its contribution to postwar planning and deeply concerned about the failure of proposed plans to give consideration to the role agrarianism must play in the making of a total peace, the National Catholic Rural Life Conference deems it timely to give expression to the principles and policies underlying its postwar program for rural life.

Sound Agrarianism

"The core of sound agrarianism is the private ownership of land. This the Conference maintains as a self-evident truth.

"The farmer who owns the land he cultivates will work more eagerly and willingly and thus produce a greater abundance of wealth for himself and for the nation than the farmer who has not the incentive of ownership. Property in land makes for greater social peace, because it helps to equalize the distribution of wealth in a nation; it bridges the gulf that yawns between the rich and the poor. Furthermore, ownership of land fosters a sense of stability in social life because owners of land are not the ones who wander about from place to place, ever seeking their fortunes in foreign lands.

"Ownership in land not only creates in the farmer and in his children a love for the soil, but it also builds up his respect for his occupation. The farmer who owns the soil he tills will take pride in himself and in his work.

Land Ownership

"Land ownership is democracy's best defense, because it safeguards democracy's cherished heritage of freedom and security.

"He who owns land breathes the air of a free man. The cornerstone of freedom is the ownership of productive property. The ownership merely of goods of consumption is not an adequate ownership upon which to build or conserve the freedom of a true democracy.

"He who owns the land he tills is armored with security. In hard times he need not stand in a bread line, nor eke out an existence on the crumbs that fall from the tables of the rich nor on the doles handed out by relief workers. He has a well-stocked larder of food and a roof over himself and his family. In such times he escapes the tragic lot of the landless, propertyless, homeless, jobless proletarian of industrial cities.

"Because of the great economic and social benefits that flow from private ownership in land, the Conference unequivocably condemns any plans for the nationalizing or collectivizing of land. It makes its own the thought of Pius XII: 'Of all goods that can be the object of private ownership none is more conformable to nature than the land.' Land ownership should, however, be principally vested in the family."

School of Living

• The School of Living, Suffern, N. Y., which is a center for the decentralist movement, announces three new publications, as follows:

Post-War Organization, by Ralph Borsodi, $ .10.

Post-War Depression, by Ralph Borsodi, $ .10.

Cooperative Decentralization, by J. P. Warbasse, $ .10.

Rates will be quoted in quantities. When writing to the school, ask for literature descriptive of the program.

Decentralization

The 50th Anniversary issue of *Pathfinder,* published January 10, 1944, at Washington, D. C., features a comprehensive article pleading for the decentralization of many economic processes.

The National Grange at Church

Report of Recent Annual Meeting

• As usual the delegates at Grand Rapids turned out 100% for the Sunday morning church service, reinforced by a large number of Michigan Patrons, so that the line which marched from Hotel Pantlind to the Park Congregational Church was a long one. Officers and delegates were given reserved seats in the church and an especially attractive service was provided. The pastor of the church, Rev. Edward Archibald Thompson, preached a very timely sermon from the topic, "Who Forgives?" and the children's story, told by the assistant pastor, was entitled "Goats," leading some of the visitors to remark that no topic could be more timely for a group of Grange workers!

Dr. Thompson prefaced his sermon in a most interesting way by announcing the fact that during his first pastorate he and his wife were members of the Grange at Greenfield Hill, Connecticut, of whose hospitable, friendly people he held very tender memories.—*The National Grange Monthly.*

Farmers' Union 1944 Goal

• James G. Patton, president of the National Farmers' Union, Denver, Colorado, said in the course of a recent statement of goals for 1944:

"Our goal for 1944 must be cooperation between ourselves as neighbors, with each other and with working people, professional people, and all members of society who believe in the dignity of man and his continual progress and improved position. The stresses and strains of the past are as nothing compared with those which we face in the future. Only through cooperation, charity toward each other, and unity in purpose and direction can we fulfill the obligation and opportunity which is ours to help in creating a better society in our community, our state, our nation, and in the world."

Goodyear Farms

• An "apprentice farmer" project has been carried out at Litchfield Park, Arizona, since 1937. Recently twenty-four young men were in the project.

Farms are in 80-acre tracts. Apprentices have come mainly from the western states. Generally a young man is recommended for the project by an official of his state. Every applicant must visit the project before he will be accepted. About 10 a year are taken. After a preliminary period, during which the land is leased by the applicant, "land contracts" are offered.

All members are expected to attend weekly discussion meetings. The young farmers receive a deed to the land, and are permitted to sell when they wish. There is a "gentlemen's agreement," that land offered for sale will be offered first to another member, or to the sponsoring firm, the Goodyear Tire and Rubber Company, Akron, Ohio.

There is considerable land available for future expansion.

England's Wonder Field

• The autumn, 1943, number of *The Countryman,* great periodical by the way, published at Idbury, Kingham, Oxford, England, contains an article, "The Wonder Field," by the distinguished British agricultural scientist, Sir John Russell.

At Rothamsted, the agricultural experiment station, there's a plot of about an acre of land, on which nothing but wheat has been planted for over 100 years. It has also been without manure or fertilizer of any kind since 1839; stubble was plowed under.

The prophets of the 1840's were wrong. The wheat went on growing year by year. The biggest crop was in 1938, the yield being 14.4 hundred-weight per acre.

Visitors ask, "Why not quit the experiment now? You've learned all you can." Sir John's reply is that the staff will never be able to learn all there is to know about that acre of land.

Town & Country Church

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15c a copy; nine copies, $1.00

Remit to the Home Missions Council

Board of Editors

Rural Church Officers

The following persons with responsibility for town and country church in the religious bodies and interdenominational agencies constitute the *Board of Editors:*

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MARK A. DAWBER, Executive Secretary, Home Missions Council of North America.

HENRY W. MCLAUGHLIN, Department of Country Church and Sunday School Extension, Executive Committee of Religious Education and Publication, Presbyterian Church in the U. S.

HENRY S. RANDOLPH, Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U. S. A.

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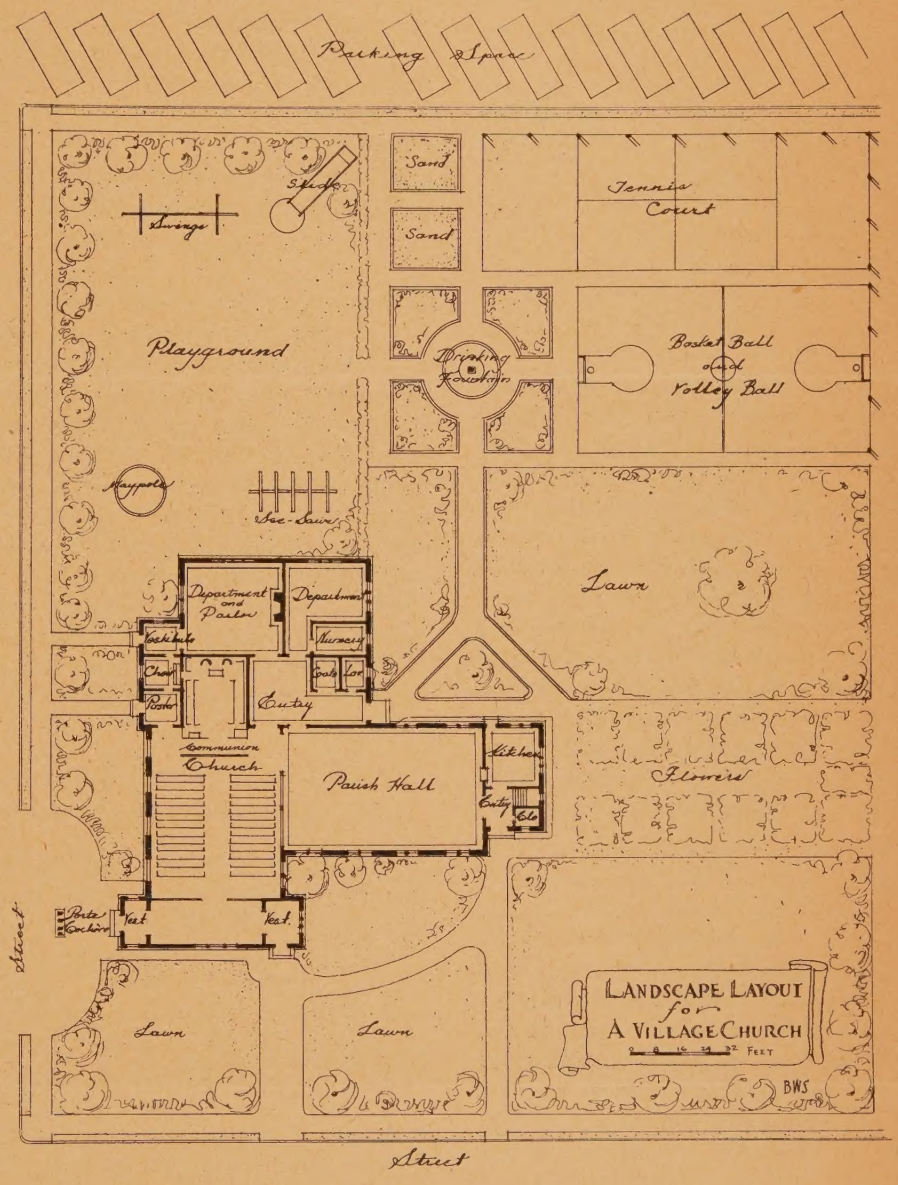
M. R. ZIGLER, Brethren Service Committee, Church of the Brethren.

BENSON Y. LANDIS, Secretary, Committee on Town and Country, Home Missions Council and Federal Council of Churches, Managing Editor.

Planning to Build—Remodel?

• If so, you are invited to consult the Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York 10, N. Y., Rev. E. M. Conover, Director. In this, and succeeding numbers, we are presenting illustrations of plans. Below is a plan for landscaping the grounds of a church. The plan of the building also deserves study.



Farmers, Labor and the Church

"It is the duty of the Church to abolish prejudice and misunderstandings wherever they exist. While it is true that urban labor and farmers may be said to be natural partners in a common heritage of productive toil, unfortunately their geographical separation and reliance chiefly upon newspapers for mutual impressions have resulted in a most serious schism in American life, and one which could readily be exploited by fascist forces with disastrous results for the whole community.

"Unhappily, our city and country churches have in the past been isolated from each other also, not only geographically but largely in program. Our churches desperately need to build new communication facilities for the transmission of understanding and acquaintance between city and country, between farmers and labor, in order to make possible the social and economic cooperation upon which must rest the reality of that brotherhood which the Church preaches. . . .

"Labor, farmers and the Church all need to lift their eyes to wider horizons and to realize that the only way to assure economic security and abundance for any group is to assure these benefits for all groups, for all races and for all nations. The churches must lead the way through Christian education and through concrete programs which develop understanding and cooperation."—Editorial, *Federal Council Bulletin*.

Dairy Diary

• The Brethren Service Committee, 22 State Street, Elgin, Illinois, published a sprightly mimeographed paper, *The Dairy Diary*. It tells all about the progress of the "Heifer Project" written up in the September, 1943, issue of TOWN AND COUNTRY CHURCH.

"Mortgaged Lives"

• The Home Missions Council, 297 Fourth Avenue, New York 10, N. Y., publishes at 5 cents a copy an illustrated booklet under the above title. It tells "the story of sharecroppers in the United States, whose plight constitutes a critical social problem; their current situation and an interdenominational plan for their future."

Farm and Village Living

• "How do farm and village people compare in degree of satisfaction of their wants?" This is one of many questions considered in Bulletin 370, 1943, Agricultural Experiment Station, University of Minnesota, *Satisfactions in Living: Farm vs. Village*, by Edgar C. McVoy and Lowry Nelson.

Testing a Church Program

• In addition to the test of the program against the background of the Christian year, it seems to me that it would be advisable to test the program against the occupational year. In other words, how does the content and approach of the church program of the fall gear into going away to school, harvesting, etc.?

Is the reading emphasis stressed during those periods in the winter when work is slack? Is any effort in reaching new families made during that period when so many tenant families move? Are church activities reduced during the especially busy seasons, as spring work? Is there a religious interpretation of spring planting?

There is one need that needs further development. We pastors need a device or technique, for testing, not the program, but the people themselves in order to determine the extent of unmet needs not served by other agencies. We need a questionnaire that will give us far more than church perference, or number of painted buildings. We need a way of getting at the unsatisfied hungers of life which are not being met by either the church or any other agency in a given community.—*Robert L. Clingan, Alexandria, Ohio.*

M. E. Reports

The Managing Editor took part in the conference called by American cooperatives on international reconstruction at Washington, January 20-21. Representatives of 22 nations said considerable emphasis would be placed on the use of cooperatives for rehabilitation of the occupied countries. Most of the war-torn countries had many co-ops. The M. E. had talks with Catholic educators and cooperators from Canada—Dr. J. J. Tompkins of Reserve Mines, Nova Scotia, pioneer adult educator, and Dr. M. M. Coady of Antigonish.

The M. E. wrote an article on "The Town and Country Church and Rural Electrification" for *Rural Electrification News,* published by R.E.A. at St. Louis. It's the first of a series by church people.

Evangelical and Reformed Series

• The Committee on Town and Country Church, Board of National Missions, Evangelical and Reformed Church, 1720 Chouteau Avenue, St. Louis 3, Mo., is publishing a series of concise leaflets as follows:

The Church and American Country Life. This tells: "what we believe" in the country church work; what are we trying to do.

A Rural Life Pilgrimage. Tells what and how.

The Larger Parish Plan. One way of "meeting the minister shortage."

Hymns of the Rural Spirit

• In response to a general interest in a hymnal for use on rural life occasions the Town and Country Committee has named three persons to investigate the publication of a small hymn book, "Hymns of the Rural Spirit." Readers of TOWN AND COUNTRY CHURCH are invited to suggest appropriate rural life hymns.

The committeé is composed of Rev. Clifford Samuelson, Rev. Ralph Williamson and Dr. Mark Rich, Chairman. Write to Dr. Rich at 212 Fifth Ave., New York, N. Y.

Wyker Resigns

• Rev. James D. Wyker, one of the best known town and country ministers in the United States, has resigned after an eleven-year pastorate at the Federated Church, North Jackson, Ohio, to become Educational Director of the Logan County Farm Bureau, Bellefontaine, Ohio.

In a statement to his friends in the church, Jim Wyker says that the divisive tendencies of the work of the Church greatly influenced his decision. His address on religious education in the rural community appears in the report of the Columbus Convocation.

Junior Work Camps

For information about "junior work camps" for high school boys and girls, write to Associated Junior Work Camps, 101 Barnett Street, New Haven 15, Conn.

Ministers' Work Camp

Yes, it seems to be something new!

John Oliver Nelson tells about it in *Women and Missions,* 156 Fifth Avenue, New York 10, N. Y. In the Cumberland Mountains at Alpine, Tennessee, 35 men and women, mostly ministers and their wives, spent two weeks together. Presbyterians and Friends cooperated.

Overalls were the rule in dress. Mountain forest was cleared for a road. Many other types of hard physical work were done. Discussions and devotions, of course.

Instances of shovel leaning were reported to be "rare."

The United Church Canvass

• Reports received in the office of the United Church Canvass, 297 Fourth Ave., New York 10, N. Y., from large and small communities are uniformly enthusiastic about the unprecedented degree of cooperation, interdenominational and interfaith, which is being achieved this year. The incidental results of these campaigns may be of even greater value to the churches than the increased attendance and financial support which are immediately apparent. Consult your denominational promotion department about this project for local cooperation.

Tulip

• Recently the Board of Directors of the Philharmonic Symphony Orchestra in New York, anxious to give a gift to Artur Rodzinski, the conductor, sent an emissary to find out what he wanted most. He replied that nothing would please him more than a good milch cow for his farm in western Massachusetts. The Board of Directors thereupon presented him with Tulip, a pedigreed Guernsey cow.

Book Reviews

Roots in the Earth—The Small Farmer Looks Ahead. By P. Alston Waring and Walter M. Teller. New York, Harper and Brothers, 1943. $2.50.

Two men who farm in Bucks County, Pennsylvania, "attempt to portray the situation of the small farmer in American agriculture." They feel that our times have brought such important changes in American agriculture that "our very life on the land is at stake."

There is, the authors state, a good deal of competition between the small and the large farmers in the U.S.A. Insecurity has increased. But they don't despair. They believe we can build a permanent agriculture to replace "the old, exploitive, wasteful and impermanent practices of the past.

These two farmers have much faith in voluntary cooperation. They also want a number of government services directly aimed at defending the family type farmer. They aim at a "new kind of individualism" on the land. They see "new men" on the land, as well as new techniques.

They say they have no blueprint, but they give at least 16 points in their summary. Among other things, they want the U.S.D.A. free from the domination of "large-farmer interests," and a "broadened" Farm Security Administration.

—B.Y.L.

Child Development and Guidance in Rural Schools. By Ruth Strang and Latham Hatcher. New York, Harper and Brothers, 1943. $2.50.

This thorough book brings together descriptions of practices in vocational guidance found useful in rural communities. Of the need for guidance no one could argue. Our rural youth stand in especial need—and have the most meager facilities and services.

The authors tell about the various methods whereby one may know children and the conditions that make effective guidance possible. They interpret guidance techniques in the classroom and out, special counseling problems, and even enter the area of "guidance for parents."

They chart courses for "better guidance in rural schools." This is a useful handbook specially written for rural teachers, but others will surely benefit from using it. Dr. Hatcher is president of the Alliance for Guidance of Rural Youth. Miss Strang is professor of education, Teachers College, Columbia University.

—B.Y.L.

Rural Case Work Services. By Marjorie J. Smith. New York, Family Welfare Association of America, 1943. $.50.

Miss Smith's booklet is a concise treatise opening with a statement on the meaning of case work services. Basic to case work is the individual approach. "Clients were not created for agencies, but agencies for clients." She writes of family needs, of children in their homes and out of their homes. She also discusses friendly relationships among agencies at work in a community or area. The closing section is about the work of public, i.e., governmental, agencies offering case work services.

—B.Y.L.

"Rural People at Worship"

• The Christian Rural Fellowship, 156 Fifth Avenue, New York 10, N. Y., announces the publication of the booklet, "Rural People at Worship," a collection of programs and materials from the rural areas of the world, at $.35 a copy, postpaid. It is prepared by Rev. Edward K. Ziegler.

The author's introduction contains the following:

"Worship is the highest expression of the Christian faith. When to its practice the rural people of the world bring their treasures, their skills, their music and art and culture, the worship of the world-wide church is thereby enriched. As we enter into these experiences of worship alone or in groups, we will catch a fresh vision of the truly ecumenical church, in which our brothers of every land and color are making their distinctive contribution."

Are You Using "The Church and America's Peoples"?

A Series for Adults and Young People

We Who Are America. By Kenneth D. Miller. Cloth $1.00, paper 60c.

In a time of crisis, is America achieving unity among its peoples of varied racial and national backgrounds? Rich in facts about the immigrants of another day and their descendants, this book points out the task of the church in creating a genuine unity of all Americans.

Strangers No Longer. By Annie B. Kerr. Cloth $1.00, paper 60 cents.

Thirteen delightful stories from the author's long experience among the foreign-born of our cities. With warmth and kindliness she portrays America's peoples in a book invaluable for individual reading or as program material.

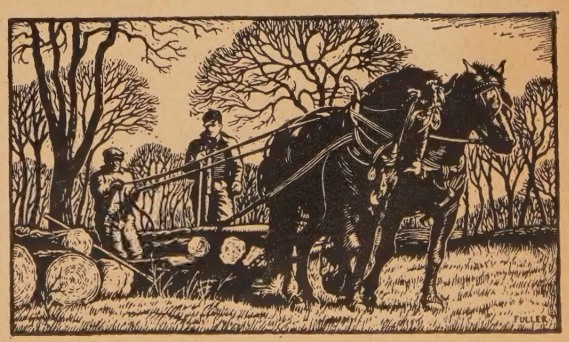
From Many Lands. By Louis Adamic. Cloth $2.00.

Vivid portrait-histories of immigrants to this continent, whose lives and backgrounds are part of the American story and in whose emotions, motives, and impulses lies our greatest spiritual resource for real unity and the building of a durable peace. Special Friendship Press edition, without illustrations.

Together We Build America. By John R. Scotford. Paper 25 cents.

A pictorial pamphlet with full text interpreting the religious heritages of the peoples who make America and the mission of the church today among them. Useful for supplementing the study courses in all grades and for individual reading.

Consult your denominational publishing house, or the Missionary Education Movement, 156 Fifth Avenue, New York 10, N. Y.



Pattern for Peace

As Signed by 144 Catholic, Jewish and Protestant Officials in 1943

The Moral Law Must Govern World Order

1. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and to the moral law which comes from God.

The Rights of the Individual Must Be Assured

2. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights.

The Rights of Oppressed, Weak or Colonial Peoples Must Be Protected

3. The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial or oppressed peoples toward political responsibility must be the object of international concern.

The Rights of Minorities Must Be Secured

4. National governments and international organization must respect and guarantee the rights of ethnic, religious and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

International Institutions to Maintain Peace with Justice Must Be Organized

5. An enduring peace requires the organization of international institutions which will develop a body of international law; guarantee the faithful fulfilment of international obligations, and revise them when necessary; assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

International Economic Cooperation Must Be Developed

6. International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

A Just Social Order within Each State Must Be Achieved

7. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

Contributors

THOMAS ALFRED TRIPP directs the rural church program of the Board of Home Missions, Congregational-Christian Church.

GABRIEL DAVIDSON is the general manager of the Jewish Agricultural Society, 386 Fourth Avenue, New York, the program of which he describes.

Convocation Report Ready

• *What Emphasis for the Church in Town and Country?* is the title of the report of the National Convocation on the Church in Town and Country, published by the Committee on Town and Country. It will be mailed, as rapidly as our limited office facilities permit, to every person who registered at Columbus, September 6-8, 1943. Others may send 25 cents to the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y., for a copy.

Author Author!

• A subscriber wants an article on "Social Engineering," dealing with psychological techniques required and the ways and means of handling the situations that arise in the creation of a program for a local church in the rural community. He wants cooperation between churches dealt with. Want to try your hand? The Editor's waiting.

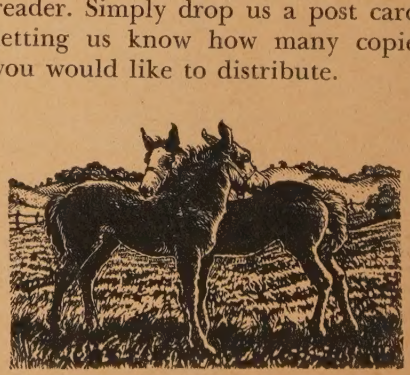
Contributions Wanted

• Every reader is a potential contributor of material for this paper. We need three types of material:

(1) Articles of about 900 words (to fill a page), descriptive of a local program.

(2) Short items; news, plans, publications available.

(3) Illustrations; glossy photos, line drawings, cuts of rural scenes.

Circulars Available

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